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*In This Issue: Freemasonry and Modern Trends*



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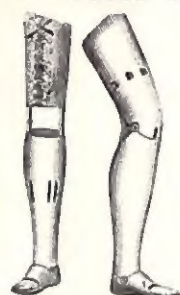
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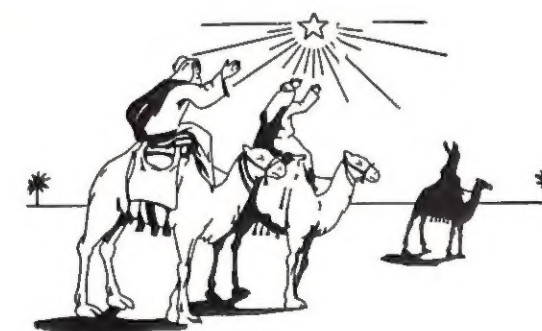
## GREETINGS

With the world awhirl in a vortex of false philosophies—hatred, envy and malice rampant—it is difficult at this historic moment to capture the true spirit of Christmas.

This is not because the doctrine proclaimed by the Son of God is less potent now than heretofore—but that men in their blindness have failed, woefully and wilfully, to seek the Light.

In the hearts of men of faith, who recognize that only by peace and goodwill can the world's diversities be reconciled, the flame of faith will continue to burn. In good time peace on earth and goodwill toward men will bring surcease from human strife.

With that thought in mind THE CRAFTSMAN bids the thousands to whom these words come best wishes for a Merry Christmas and a Happier New Year—in 1942 and beyond.







VOL. 37 DECEMBER, 1941 No. 4

**AFTER** More and more thought is being given by serious people to the problems "after the war". Much wishful thinking is indulged in but the solution involved in a settlement of crises still remains largely academic.

A negotiated peace with the present rulers of Germany is obviously impossible for two reasons. First, no peace to which they would agree would be one the democracies could accept. And the second reason is that there would be no probability that they would observe any of the conditions laid down for one minute longer than suited them. Yet Europe without Germany is as impossible socially, economically, mentally, and spiritually as it is geographically. You cannot ignore a nation of eighty millions.

The youth of Germany have been so drilled into Nazi ways of thinking and living as to be deeply corrupted. The only solution there appears to be their conversion. That is one great task before the world, but conversion will not be brought about by methods of frightfulness, either physical or spiritual. What is needed is to convince the ordinary German that Germany, even if defeated, has no need to fear another Versailles.

There is much "woolly" thinking and a surfeit of utter nonsense as to how the world is to be run after the war. The whole essence of any just peace must be predicated on principles such as those upon which the Masonic fraternity is founded, inculcation of which is a primary function of every man who is concerned with planning for the social and economic reconstruction of the world.

It needs no prophet to foresee this. The well-known trial and error theory will continue until light breaks through to illumine basic Truth.

**RUINS?** From time to time striking pictures from Great Britain and other European countries give American readers a hint of what formerly were a magnificent part of the physical and spiritual life of other days in those countries.

The runs of Melrose Abbey and a hundred other religious edifices disclose a concept of beauty in art and architecture practised by the operative ancestors of present day Freemasonry before it became a purely speculative science stamping them as men of high merit with unparalleled skill in building.

Today these ruins bear eloquent testimony to subsequent failure to maintain high ideals.

That human error and weakness were the cause is no doubt true. It has always been so. Under the inspir-

ation of a compelling cause or a crusade for Right, men have sometimes been elevated to the status of near gods stimulated to perform constructive acts which were the glory of their day. Then some cog in the human machine slipped and through weakness or selfishness of wrongful minds their work ceased and Time did the rest. Today the thoughtful may gaze in wonderment at glorious ruins and reflect on the reasons for their destruction.

Even now in London and elsewhere in Europe the devastating work of evil men goes on. This is evident in the rubble which has been made of some of the finest monuments to the genius of great builders. The Hun knows no spiritual law. In his eyes the might of machines and jungle law determine his conception of right—all else is of no consequence to it, although they will find that the ultimate consequences to them and their regime will be dire.

It is evident that any structure of human design, however beautiful and deserving, if worthy of preservation, must be defended against attacks from its enemies—of which there will inevitably be some. This fraternity of ours, engaged for over two centuries in building up the spiritual structure of universal brotherhood, must if it is not to become like those physical masterpieces of the middle ages, gird itself and act *now* to prevent it from becoming a ruin for future generations to gaze at with mixed feelings.

The need is apparent and much more real than many think. Inspired leadership and constructive effort of the most intelligent sort is needed. Have we got them, and if so, where are they to be found?

**YORK RITE** Declining membership in the York Rite—Chapter, Council and Commandery—must be a source of concern, if not distress, to all of its friends. The reasons for it are not hard to find. During days of swift-moving world changes it is becoming increasingly difficult for the average man to keep up with all the various meetings and activities of the different bodies. The program of ritual is in each beautifully symbolic, yet repetition sometimes palls, and interest waned to the point that without some other more specific objective indifference has apparently set in. There is a dearth of candidates as well as slim attendance at meetings. Present shrinkage indicates a life expectancy startlingly short.

Unless and until some new life or inspiration can be injected into the Rite it would seem to be the part of prudence, or expediency, to explore the possibility of a consolidation of the three bodies under one centralized authority or government with consequent reduction in cost of maintenance and a stimulus to increased membership.

This is so important a matter that it is not to be taken lightly. There would be strong opposition to it; yet

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Alfred Hampden Moorhouse, Editor and Publisher.

self-preservation being the first law of nature, and the survival of the Rite in sound condition vital, there are compelling reasons for supporting such a course.

No one wishes to see the Rite die. Its lessons are an imperishable part of the so-called "higher" Masonic degrees, yet without nourishment no body, Masonic or otherwise, can survive indefinitely, and certainly the York Rite in this jurisdiction—and elsewhere—needs sustenance now as it has seldom, if ever, needed it before.

**\$1,000,000** The Supreme Council of the Scottish Rite, Southern Masonic Jurisdiction, recently passed a resolution appropriating from its funds the sum of one million dollars for "the aid, assistance and relief of the institution of Freemasonry, its members, the members of the families of Masons and their friends, wherever located, who may be the objects of persecution in the war zones or who have suffered or now suffer as a consequence of the action of dictators or autocratic rulers, said funds to be expended by the sovereign grand commander upon consultation with the finance committee, and through such agencies, at such times, and in such amounts as he may deem expedient and wise".

The finance committee comprises three men, each chosen for qualities of financial leadership, integrity and probity. The Rite is to be congratulated on the possession of so great a sum for so worthy a purpose. Responsibility for its expenditure is a grave one. The whole Craft will be concerned that the Supreme Architect may guide them in so magnanimous a gesture and pray that no error will be made, but that the greatest measure of good will come from it to the greatest number.

**LETHARGY** Miracles have been made commonplace in American life. Individual initiative wrought them, contrived devices to enable anybody to perform them, and made the devices available. Comfort, entertainment, and mastery over space—innumerable conveniences that Midas could not buy with all his gold—are now to be had for the turning of a button, or the spinning of a dial. The public should be appreciative.

But all good things are attended with some disadvantages. It now appears that buttons and dials, in obviating the need for performing unpleasant chores, have effected a weakening of the public will to undertake unpleasant chores; that automatic services have encouraged reliance on automatic services, making them dependent; thus, miracles wrought by individual initiative have enfeebled public initiative.

In consequence, people's capacity for coping with their problems has shrunk; family problems which were once regarded—and even cherished—as individual responsibilities to be solved independently, now impress the public as too difficult for solution. Routine tasks—such as relating the table of weights and measures to package sizes, attendance at Church and Lodge, or selecting suitable entertainment for the minors of a family—are now found to be vexing, and so people look to government for help in performing these tasks.

Business can get itself remembered merely by advertising its name persistently, keeping people aware of

it in much the same manner that a conspicuously placed tomb keeps the public aware of its presence, but an awareness of that sort contains no urge for close relationships. This is true likewise of Freemasonry.

People look with an unfriendly eye on anything that discloses undue selfishness, insincerity, and ungraciousness. Inversely, then, their friendship may be gained by revealing sincerity, unselfishness and graciousness, and this can be accomplished by combining consistently a variety of procedures.

One procedure is to teach people how to make the most effective use of the things they possess. Another is to teach them how to extend their life.

Yet, these procedures can be justified to practical-minded people who do not ordinarily relate unselfishness and profit. Possessions are remembrances in tangible form; they will be pleasant or unpleasant remembrances in proportion to their effect in daily use; they will continue to be that only for the length of their life; and so there is a practical reason for the public in conserving their spiritual and material means.

Another essential procedure is to keep people informed at all times regarding conditions and circumstances that curtail or restrict service. It might be assumed that people understand these conditions, and in a broad sense they do, yet broad understanding does not preclude individual understanding. The marked distinction between *disinclination* to provide and *inability* to supply must be explained.

**PASSIVITY** Separated by distance from actual scenes of strife and its terrifying consequences it is difficult for the average careless individual to envision all its implications.

It is being daily drummed into our ears that this nation stands in dire peril; yet, human nature being what it is and the peril apparently far off, all too often we disregard it with a shrug, or the feeling that it "won't touch us."

This is dangerous thinking. When disaster strikes, as it often does with startling suddenness, there is almost invariably a quick coming together of all divergent elements in the desire for mutual protection,—self preservation being the first law of nature smaller things automatically and swiftly are cast aside to meet immediate emergency.

In no society has it heretofore been possible to guard entirely successfully against all threats of danger, yet no thinking person will deny that the penalties incurred would in most cases have been vastly greater but for steps taken to forestall them. The machinery of police, army, navy, courts and all the political impedimenta set up to support the primary purposes of law in defense of human liberty and life itself attests this indisputable need.

Democracy, as practised here, is a process of slow growth. The right of the individual to free expression acts as an automatic brake on swift action; hence, in emergency, incidents transpiring at a distance when diluted by varying theses as to their cause or effect have a tendency to create a passivity which in itself is highly dangerous.

Most organizations of an older growth have set up systems whereby their functions seem to be automatic-



ally operated. These are often admirable in design and well staffed. Their rules and laws are almost all based on trial and error, with precedent a guiding factor in their functioning. In them, however, are inevitably to be found elements of weakness, due to human fallibility, for there never yet was a perfect human organization, and there are always new emergencies around the corner challenging precedent.

This is true in this year of grace. A state of affairs now exists for which there is no precedent. Granted that there have been great wars in the past, there never has been one of such profoundly moving emphasis as the present. Today's struggle involves more millions of the world's inhabitants and their material and spiritual possessions than ever before.

The fundamental features of present strife affect every living soul on earth—for better or worse. There is no escaping them.

As inheritors by right of possession through comparatively easy means of a rich land, and beneficiaries of natural resources almost unparalleled, America has become the richest nation on earth. Thus far we have come in comparative comfort and security—by easy paths. In other parts of the world, however, with tremendous growth of population and enormous strides in technical advance, profound changes have made inevitable reconsideration of the medes and bounds of other peoples, less fortunately placed; social and economic pressures within them have been so pronounced that outlet had to be found.

It is no use to argue that these "foreign" events are not our concern. We cannot shut ourselves off from the rest of the world nor live in an ivory tower apart from its affairs. We are part and parcel of it. Our lives and acts are influenced in some measure by the opinion and acts of others, however distant.

**CHARITY** There are varieties of charity as of most other things in this mundane sphere. A believer in and dispenser of this more or less rare commodity, the Masonic fraternity stands in many respects to those who know its good works as unique. Much practical assistance of a pecuniary and practical nature is rendered quietly, without ostentation, and the Craft is rewarded by the gratitude of its recipients.

In the present national emergency, when it has been deemed necessary to call to the colors several million young men in defense of their country, a problem has arisen as to the nature and extent of the facilities to be provided to make their lot as agreeable as possible in the altered conditions under which they are forced to live.

There are two schools of thought within the Craft. One contemplates the setting up of social centers adjacent to military camps and cantonments by an united

(?) Masonic Service Association supported and maintained *nationally* through the efforts and by means of the combined contribution of *all* members made to it through their respective Grand Lodges. The other, of rendering such assistance as may be possible in this important matter through local lodges with help, aid and assistance proffered by the particular Grand Lodge within whose jurisdiction these same lodges may reside.

The latter plan seems to us to be somewhat discriminatory, as *all* Grand Lodges and *every* individual member will wish to share in this worthy enterprise. No special credit should be given to any one organization; rather is it a Work for all—and credit enough to go around.

There are local ways, however, in which the fraternity may do much good. For instance, committed as we are to the cause of the Allies in their defense of democracy there are at present many visitors in naval uniform from ships in port for various good reasons, as well as our own men in the military forces. This is particularly true in the great Eastern ports, like Boston. They can be helped.

At 51 Boylston Street, Boston, is a nine-story building housing most of the city's Masonic lodges as well as the headquarters of all the Grand Bodies of the jurisdiction, most of which is in use only when meetings are being held—which is a few hours each evening.

Attached to and a part of this great centrally located building are the necessary cloak rooms, a splendid library, reception room and museum, a first class kitchen and serving facilities. That part of the plant which is idle much of the time might well be utilized for purposes useful to men in service who happen to be in town or on leave. The immediate advantages of a comfortable place to read, write, phone, or where, if provision could be made for it, a decent meal could be had, at cost, will at once come to mind.

It does not take much imagination for the layman to see the merit of such a suggestion. Given the will a way might easily be found to utilize what is now comparatively waste space, to make the lot of the lonely stranger in a great city more comfortable, where he might get reliable information, and best of all, where he will find that a great humanitarian organization is showing some interest in his personal needs and comfort.

THE CRAFTSMAN believes the plan to be practicable, and suggests that arrangements be made to put it into effect. There are men and women willing and able to perfect and operate it. Many men who may now be at a loose end while in the city will be grateful for the application of one of the fraternity's elemental principles in practical, patriotic service to its fellow countrymen.

It will be interesting to have our readers' reaction to this plan and comment is invited to that end.



## A Monthly Symposium

ALFRED H. MOORHOUSE  
BOSTON

## How Far is Masonry Meeting Modern Trends?

The Editors;

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

### HOW FAR IS FREEMASONRY MEETING FOREIGN TRENDS?

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

IT IS a sad commentary on present day Freemasonry that no attempt can apparently be made now to evaluate and meet successfully the fast-moving changes and tempo of the times. Why this is so is any member's guess. It is a pressing problem which confronts the Craft.



Basically formed on fundamental principles to conserve human rights, and engaged in a search for truth through Masonic Light, the fraternity apparently must grope its way through a maze of conflicting and disharmonious dialectics in its attempt to coordinate men's actions and uplift through the medium of universal brotherhood.

On this hypothesis no spontaneous action can conceivably bring the Craft into day by day juxtaposition with changes of almost startling frequency.

Spiritual or ethical factors are all-important to its Work. Political and economic considerations have no place in the true Masonic program.

Expectation of a *new* order of some kind is now a commonplace with most people. Whether it is to be that of the so-called Axis powers or that of the democracies represented by the Anglo-Saxon formula, which is based primarily upon Magna Charta, or some other, remains to be determined. It is taken for granted that all things can be made new by some set of political principles invented by men. Formulas eloquently enunciated and neatly ticketed have been drawn up by the Nazis as if the earth and life could be renewed by political or economic proclamation.

The longing for a better world, springing from a sense of cosmic loneliness in the hearts of men for God has been frustrated in the past by many false saviors. They heightened hope by leading men toward an horizon which at a distance seemed to promise what men yearned for, but which, when reached, proved but a mirage. Of this vanishing kind have always been the visions of a new world which has been planned on the power of man alone.

On two significant occasions during the past two thousand years a truly beneficial change was brought about by the preaching and practise of the gospel of Jesus Christ—in the first century, when that gospel was proclaimed in all its newness, and in the sixteenth century

when it was reasserted by the Protestant reformation. There have been other similar momentous events in other lands in which the Christian nations have not participated upon the merit of which we are, with insufficient knowledge, unable to express intelligent opinion.

Freemasonry as we know it is but little more than two centuries old—a miniscule moment in aeons of time. Yet by its ministrations and practises it has wrought great good to millions. The essence of its doctrine is a search for Light in the surrounding darkness of conflicting dogma. Fundamental Truth stands at its root base.

However much one may wish to promote this or that formula it is obvious to the serious student that the Ancient Landmarks with all their implications must be steadfastly adhered to. Any departure from them will inevitably lead into strange paths and a maze of contradictions which might prove its undoing.

Eternal watchfulness is the present need. To see that all its vast membership shall be properly instructed to live according to Masonic precept, in the hope that by an undeviating and straightforward following of high principle, the fraternity, profoundly moved as it is by the current of world events, may serve perchance as a cornerstone in the changed way of life which shall follow after the present hysterical mood has passed.

### FREEMASONRY IS INELASTIC

By WM. C. RAPP  
Editor *Masonic Chronicler*, Chicago

IT IS universally recognized that the institution of Freemasonry is exceedingly conservative and is not inclined to meet or follow "modern trends." With an anchorage of unchanging purpose it is but little swayed by wind and tide. The ephemeral ideals and visionary theories that sweep through the minds of men find no foothold in the fraternity, which prefers to hold fast to that which has been tried and found true in the crucible of time.



Let it would be contrary to nature and common sense to maintain that Freemasonry is not affected by the changing trends of the world, for Masons at all periods constitute Freemasonry, and Masons are men from every walk of life, subject to the vicissitudes of life and the shifting ideals of the time in which they live.

The history of Freemasonry records many changes in its mechanism, in the means employed to carry out the



principles for the promulgation for which it exists, all of which doubtless came about through meeting "modern trends." However, these changes did not come about as the result of the determination or conclusion of a group of Masons, large or small, much less through legislative activity. They eventuated through the slow process of evolution, gradually, almost imperceptibly, and apparently without definite motive. It was the evolution that converted a guild of skillful artisans into a speculative society of character builders; that witnessed the development of the unorganized Masons the traditional period into the systemized historical cycle of Grand Lodge domination; that brought the expansion of a single degree into a more elaborate system and the fabrication of a ritual of great beauty and solemnity; that marked the rise of appendant orders and rites which follow faithfully in the steps of the mother lodge.

The theme does not change, but the emphasis varies. In one period Masons are engaged in erecting magnificent edifices; in another in the study of the philosophy of life, leading into valiant fighting for civil and religious liberty as an inherent right of all humankind; in another in fostering and promoting education, again in establishing homes for the refuge of the aged and the care of orphans.

Thus does the fraternity meet "modern trends," jealously guarding its ancient traditions, but ever ready to engage in that which proves itself to be for the benefit of mankind, if it be beyond dispute or controversy. In the vagaries and whims of the day, in the problems of the world in which honest men differ, it has no part as an institution.

### THE HOUR OF OPPORTUNITY STRIKES

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

**H**OW Far is Masonry Meeting Modern Trends? Such is our question, pregnant and arresting. Yet it seems necessary to first define the words "modern trends," if the situation is to be accurately diagnosed. For the trends of modern thought are many and various, comprising the worthless chaff of mistaken life interests and the nutritious grain essential to mental growth and an enlarged usefulness.

To make any progress it is necessary to discard from consideration whatever is fallacious, puerile or having only the false glitter of flippancy. None will deny that such worthless things do represent a modern trend that detracts from the efficiency and clear-headedness of the nation. We are justified in the conclusion, and without argument, that Masonry is not called upon to regard such effervescent activities as worth its attention, except as words of condemnation may be deemed judicious.



But there is today a turning of the minds of all the peoples toward that which is serious; that promises to eventuate in massed thought and action likely to vastly benefit humanity. The excesses and senseless destructions of war; the anxieties and fears that have reached to all nations; the growing determination that restoration of a wrecked civilization shall be thorough and definitive—all these, and more, are trends that are filled with promise. They are to be made possible only by co-ordination of thought and effort by all responsible elements of the people.

How, then, shall Masonry (and by this, just now, we mean American Masonry) meet this urgently necessary and hopeful trend? Surely not by remaining in some unproductive land of make-believe. Can the true and vital interests of a disturbed and suffering world be aided or furthered by an organization that would fain hold itself aloof from all that is practical or that promises definite results of good? What hope is there for Masonic co-operation in the great work of restoring or rebuilding the structure of civilization when it is officially announced that though the conscience of the whole world is aroused and shocked, yet the voice of Masonry can not be heard in protest or condemnation?

To meet the great modern trends of expanding thought there must come a change in the outlook, the accepted goals of effort and the avowed purposes of the Craft. Masonry must take on a new development, more thoroughly in harmony with time and place. The institution comprises a considerable element of the American people. Its full weight of effort and influence is needed on the side of those who strive for the betterment of humanity; for the banishment of anxiety and deadly fear from the common life. It is in the air to henceforward render impossible or exceedingly dangerous for any man or men of inordinate ambition or having the mentality of madmen to make ruthless war on helpless peoples.

These things can not be brought about by the recitation of ritual nor by the utterance of sweet nothings at Lodge banquets. There must come careful planning, a reorientation of set purpose, a real solidarity of sentiment and effort, a realization of desperate need, an honest acceptance of responsibility, and a willing entrance upon the path of duty for us all.

It is no revolutionary change for which we plead; it is but asking that Masonry shall become more truly what it was intended to be—a moral and spiritual building cult, in full meaning of the term. For the work that lies ahead is greater than any of which man has dreamed—to restore the lost treasures of the spirit, to make new a ravaged world, in which men can live in peace and in harmony with his fellows. In default of this Freemasonry will forfeit the confidence of the people, whose tempers are worn thin, and who are becoming critical of any who promise largely but do nothing.

It is high time that Freemasonry fit itself to meet and join in this modern trend. To delay is dangerous; to shirk present duty and opportunity may be fatal.

## Oldest Masonic Monument

By S. M. NEAL

By Courtesy of *Masonic Outlook* (N.Y.)



Ancient Masonic monument, "The Boston Stone," marking the Boston road, erected by Colonel Joseph Wait, in 1763. The cut is from a photograph made long ago, but after the removal around 1890 by vandals of Masonic emblems which formed the part of the design on the door between the two pillars. It is said to be the second oldest "parting stone" in America.

What must be the oldest Masonic monument in America stands near the corner of Federal and State Streets in Springfield, Massachusetts, on property now owned by the United States Armory. It was erected in 1763 by Colonel Joseph Wait, then of Brookfield, Massachusetts, the identity of whose lodge is, so far as this writer's researches go, a bit of a mystery, although what bears all the appearance of a genuine trail leads us to an ancient Trinity Lodge, in New York, that was chartered prior to the Revolution. No records of the lodge are in existence, but there are indications that at one time a certificate issued to him by Trinity was in the possession of the Colonel's descendants.

This ancient monument, or "parting stone," is about four and a half feet high, though when put up, legend states, it stood about seven feet high. It has been moved once, perhaps twice, from the original site, though only for a distance of a few yards, and these removals may account for its loss in stature. It is a foot and a half wide and one foot thick and originally was enclosed by a stone curbing eight feet square, all made of Longmeadow brown stone—Longmeadow, where was the stone quarry, adjoins Springfield on the south.

Taking the monument from the center, the upper half as it shows on the photograph shows a scroll with a Latin inscription: "... tus Est Sua Merces." Above this scroll is a temple with a flight of seven steps leading to the door, and on the door at one time was carved a square and compasses and the letter "G." On each side of the steps is a pillar. At the top of the arch is an eagle's head, and over the arched doorway another Latin inscription: "Pulsanti Operiet . . ." Above the left pillar is carved a star, above the right, a moon, and above all is the sun. Below is a scroll with the inscription in English: "Boston Road. This Stone is erected by Joseph Wait, Esq., of Brookfield for the benefit of Travellers. AD. 1763."

When it was erected the monument stood in the wilderness east of the then Springfield. From this spot several trails led to various places, but where it stands is in what is now the center of the city. Here changing red and green lights delay or speed motorists and busses on their way to or from nearby towns, west and south, north and east, to other parts of New England. Thus this monument, which has stood guard for 178 years, no longer serves the purpose for which it was erected—to advise travelers of the whereabouts of the Boston Road. Its removal to a point not far from the original site was necessary when the Armory expanded. It was put up outside the Armory fence and is now next the highway. Years ago vandals cut the Masonic symbols from the door.

Wait erected the monument to advise travelers of the path, as it was then, to Boston, inspired by an experience that nearly ended in tragedy for him. It was during the winter of 1762 when, thirty years old, he was returning to Brookfield from guiding a party of settlers to the New Hampshire Grants—later Vermont, for his knowledge of the unsettled country, gained as a soldier in the French and Indian War, made him a favorite guide.

When he reached Springfield a blizzard was raging and after he had eaten, and was starting to continue his homeward trip, people urged him to wait over. He decided to go on, and at the junction of those several paths he took that leading to Chicopee instead of the one for Boston. He soon realized that he was lost and turned back. He found the right road and started again, but his exhausted horse could go no farther. He left the animal in a tree shelter and went on, plowing through the snow on foot, but was forced to stop at a farm house. He was all but frozen, and in thankfulness for his escape he had the monument erected, the Masonic symbols expressed his gratitude to God for saving his life. It is known that he went to considerable expense to have the monument made.

Joseph Wait, the second of seven sons of John Wait, of Brookfield, was born in 1732, of a sturdy, distinguished family—Chief Justice Wait, of the Supreme Court of the United States, belonged to this family.



Much of the glory surrounding the family is traceable, however, to the outstanding career of Joseph Wait as a soldier. His military career is a matter of record in the annals of New England's military heroes.

He enlisted in the Provincial Army in May, 1754, at the age of twenty-two, and because he was known to be a young man of courage and action the high command placed him in the corps in which "those accustomed to travelling and scouting, and in whose courage and fidelity the utmost confidence could be placed," were enrolled.

After the disastrous defeat of Braddock on the Monongahela the British realized that they must have a force of fighters who knew the country and thus it came about that the famous Rogers Rangers were recruited in New England. The Rangers' officers were intelligent, brave, picked men, of whom Wait was one. Later many of these same soldiers distinguished themselves in the Revolution.

Brother Wait was with Rogers (who himself was a

Mason) on that epic expedition against the St. Francis Indians at Three Rivers, in Canada, so vividly described by Kenneth Roberts in "Northwest Passage." In recognition of his valor Lord Amherst made him a Captain.

The Rangers were mustered out of service in March, 1761, many receiving land in Vermont—then known as the New Hampshire Grants. Wait was one of these and he removed his family to Windsor (Vermont), where he was prominent in the agitation with New York State over Vermont lands. He joined Ethan Allen's Green Mountain Boys, was made Lieutenant-Colonel and put in command of a regiment.

Colonel Wait was killed in a skirmish preceding the battle of Valcour Island, on Lake Champlain. While his men were trying to take him to his home he died on the roadside, near North Clarendon, Vermont, on September 28, 1776, and was buried there. Later his fellow officers erected there a monument to him, said to be the first instance in the United States of a man so honored by his compatriots.

## The Library of the Supreme Council

Scottish Rite of Freemasonry, Southern Jurisdiction, U. S. A.

By R. BAKER HARRIS, Librarian

The Library of the Supreme Council was first formed by General Albert Pike. In 1888 he reported to the Supreme Council, as Grand Commander, that the library then consisted of some 8000 volumes valued at \$40,000. In that year the now famous Library of Congress occupied very limited space in the Capitol building and its collections were not then organized for any extended use. Except for the possible existence of "Reading Clubs" and the restricted collections in educational institutions, there was not at that time any free public library in the national capital. In his 1888 Allocation, Albert Pike directed that the Library of the Supreme Council should be open to the general public as a free library. It was his desire that there should be eventually, in the home of that Supreme Council, a Masonic library as complete and as important as any in the world, and that the material on Freemasonry should be supplemented by fine collections in such related fields as history, biography, philosophy, religion and general literature.

This policy and conception of the library has been fostered and encouraged by each succeeding grand commander from Albert Pike to the present grand commander. Today the library consists of more than 150,000 volumes. The collection of official Masonic publications and literature on all the branches of Freemasonry is one of the largest and most complete in existence anywhere; but it forms only about one-third of the entire library. The remainder of the collections came into being largely through gifts to the Supreme Council of the private libraries of a number of men of means who were discriminating collectors. Consequently there are here many volumes of importance and rarity outside of the Masonic field. The library acquires each year a large selection of the best of the current non-

fiction and new reference works. The Library of the Supreme Council is still operated as a free public library, open daily from 9 a.m. until 4 p.m. Any responsible individual may borrow books without charge. We believe, therefore, that this is the oldest as well as the first free public library in the District of Columbia. Under the administration of the late William L. Boyden, who was librarian for 46 years, the library has become unique among libraries in the United States.

Oliver Wendell Holmes once remarked that "every library should be complete on something." Proud as the Supreme Council may well be of the extent and importance of the non-Masonic portions of the library, it is in the field of Freemasonry that we aspire to make it complete. The Masonic collection, classified by a special system devised by Mr. Boyden and based on the Dewey decimal system, embraces all phases of Freemasonry. There are the official *Proceedings* and other publications of all the grand bodies, from their inception, for each of the states; general histories of Freemasonry; histories of local lodges throughout the United States; the publications of research lodges; a special collection of 18th Century American imprints, the most notable item of which is the Benjamin Franklin reprint of James Anderson's *Constitutions of the Freemasons* printed at Philadelphia, 1734; original manuscripts, documents, membership certificates, minute-books, and Masonic correspondence. We have what is probably the largest collection of Masonic periodicals. During his long term as librarian, Mr. Boyden devised many indices of aid to Masonic researchers. The best known are his *Famous Masons* index, and his *Masonic Miscellanea* index.

A special room has been provided for material relating to Albert Pike, including books, pamphlets, man-

uscripts, letters and mementoes relating to his career as a soldier, lawyer, philosophical scholar and Mason. Among the unpublished manuscripts are his *Maxims of the Roman Law*, and his translations and commentaries on such ancient sources as the *Rig Veda* and the *Cabala*.

In the Universal Room there is a case for practically every country in the world, each case containing much original and printed material concerning Freemasonry in those countries.

In conjunction with the library there is a Masonic museum with a large selection of rare books and manuscripts, aprons, jewels, documents, fine glassware and chinaware, wood carvings and other objects of special Masonic or historical association, exhibited in fireproof cases.

The Burnsiana collection was assembled by the late W. R. Smith, former director of the National Botanic Garden. It embraces some 6000 volumes and a large collection of engravings, and is recognized as one of the largest and most complete collections of Robert Burns editions in existence anywhere, lacking only the famous Kilmarnock edition of 1786. The collection was cataloged by Mr. William Thomson of the Public Library of Edinburgh, Scotland. It was destined for the Library of Congress, but that institution was reluctant to meet the owner's request that the collection be kept together in a separate room. Andrew Carnegie, trustee of Mr. Smith's estate, decided that it would be appropriate to place the collection on Robert Burns, who was a Freemason, in the Library of the Supreme Council on the condition that it would be housed in a special "Burnsiana Room" available to the general public.

In the general library there are a number of special collections which would require too much space to de-

scribe in any adequate manner. One of these is the well known Lincolniana collection assembled by the late Dr. Carman. There are particularly large holdings in the field of history, especially American, possibly some 25,000 volumes; hundreds of volumes of collective and individual biography; large groups of material in local history, archaeology, and the antiquities. There are approximately 10,000 volumes in the field of religion and philosophy alone, and a very fine and representative collection of English and American literature, languages, fine arts, and sociology. In fact, there are substantial holdings in each of the main headings of the Dewey decimal system by which the general library is classified; and a selection of the best of the new books in these fields is added each year. The reference alcove includes the best encyclopaedia sets, and such works as the *Dictionary of American Biography*, *Dictionary of American History*, *Who's Who*, *Book Prices Current*, *professional directories*, and the *U. S. Catalog*.

Those unfamiliar with the library often conclude that it is primarily a Masonic one with material predominantly if not exclusively relating to the Scottish Rite. The Masonic collections, however, include every branch and aspect of Freemasonry; and the general collections constitute an exceptionally fine reference library.

Since 1915 the library has been located in the home of the Supreme Council, the "House of the Temple" at Sixteenth and S Streets, N.W. This building was designed, and its erection supervised by John Russell Pope, who designed the National Museum and the National Gallery of Art (Mellon Gallery) in Washington. Externally the building is a development of the one erected to King Mausolus of Halicarnassus, one of the classic "Seven Wonders" of the ancient world.

## Freemasonry in Non-Masonic Books

J. HUGO TATSCH, P. M., 33°

[The following article from the pen of the late Hugo Tatsch is significant at this time because of a desire on the part of serious students to secure more specific data on Freemasonry. Worshipful Brother Tatsch stood pre-eminent in his field. His opinions are backed by a tremendous amount of literary research and sound knowledge. He spared no pains or effort to secure to posterity the gems of the Craft. In fact his strenuous efforts in behalf of the fraternity he loved so much and served so devotedly undoubtedly hastened his untimely death.]

—ED. CRAFTSMAN.

It is very evident that an organization numbering more than 2,000,000 active members in the United States, with an additional group of 500,000 English speaking affiliates elsewhere on the globe, offers a market that has been overlooked by present-day biographers and historians. When one considers that this organization, the fraternity of Ancient, Free and Accepted Masons, represents a high average of culture, attainment, economic stability and buying power, it is surprising that more attention has not been paid to it by the general book trade. Still more surprising, however, is the almost

general failure of authors to include appropriate Masonic references in their works when occasion offers:

Let it be said at the very outset that these charges against booksellers and authors are not based upon any unduly exalted idea of Freemasonry's importance in our social structure, or that personal enthusiasm for the field in which I am vocationally engaged is responsible for these utterances. On the contrary, a decade and more of experiences in the Masonic literary educational and publishing fields convinces me that the average Mason needs much stimulation to buy books treating of the Masonic Fraternity, especially in these days of radios, good roads, automobiles and other easily pursued interests. Yet the difficulties encountered by the publisher of Masonic books do not confront the general publisher. Where the Masonic publisher has only one avenue of appeal, the general publisher has many; and I know from personal experience in marketing non-Masonic books of Masonic interest that the Masonic chapter, paragraph or even single sentence reference is the feature which brings a decision to buy when a number of other sales arguments have failed. For example, Yeats-



Brown's *The Lives of A Bengal Lancer* contains a single sentence which is significant and rouses curiosity and interest: "Breast to breast and knee to knee we took leave of each other."

Masonic students have often wondered why the Masonic activities of an outstanding individual have not been stressed by modern biographers. There was a time one hundred years ago, when the Masonic Fraternity in the United States was subjected to severe political and Protestant religious persecution, and the society was greatly disorganized. This demonstration, which had its roots in the last decade of the eighteenth century, but which did not burst upon the Fraternity until 1826-40 with effects almost comparable to a civil war, took place during the period in which American biographers made their first appearance. Various reasons have been attributed for their failure to mention Freemasonry in their books, but the chief one is the supposition that biographers of the period felt that Masonic references might lessen the veneration of the reader for the authors' heroes, and thus injure the sale of their works.

Incontrovertible proof can be furnished showing that twelve Presidents of the United States were members of the Masonic Fraternity—Washington, Monroe, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, T. Roosevelt, Taft, Harding and F. D. Roosevelt; yet how many biographies mention this fact, let alone giving any space to the Masonic activities of these men? One third of the group who signed the Declaration of Independence were Masons; nearly all of Washington's generals had taken the obligations of the Craft; many of the delegates to the Constitutional Convention of 1787 are known to have been brethren of the mystic tie. In similar fashion, one can go down the list of leading Americans and find record of their fraternal affiliations and many times an account of their participation in public ceremonies of Freemasonry.

William L. Boyden, the dean of Masonic librarians in the United States, who spent thirty-six years in the development of the internationally known library of the Supreme Council, 33°, Ancient and Accepted Scottish Rite, S. J., Washington, D. C., read an instructive paper on "Non-Masonic Books in a Masonic Library" at the fourth annual conference of Masonic librarians and educators held in Philadelphia recently. This aroused much interest, and as a purveyor of books, I can testify to the effect it had in stimulating requests for the titles he mentioned and the standing orders for any new non-Masonic books containing Masonic references.

A New York publishing house recently announced a series of ten political biographies. This list alone contained the names of six prominent Americans who were active Freemasons, and about when something could be said which would interest members of the Fraternity, providing the authors and the supervising editor could be impressed with the advisability of including pertinent facts. It is not essential that the author be a member of the Fraternity, or even feel friendly towards it. An antagonistic attitude, while deplorable, is better than utter neglect, as witness the sale of books which attack Freemasonry. The "anti" attitude has been shrewdly recognized by an anti-Masonic publishing house which creates a desire to read its principal books, and then

publishes pro-Masonic books in order to supply the demand created by its attacks! If such a questionable course is successful, why cannot the ethical publishers recognize the situation and cater to the potential market offered by the Masonic Fraternity?

The last few years have witnessed a change for the better in this direction. Henderson's *Washington's Southern Tour* (1923), selling at \$15, and Sawyer's *Washington* (2 vols., 1927), priced at \$20, have found purchasers among Masonic libraries and students, because of the many Masonic references therein; Phillips Russell included them in his *John Paul Jones*; Bernard Fay made many favorable references to the Fraternity in his *The Amazing Benjamin Franklin*, *The Diary of John Quincy Adams*, and *Polk, the Diary of a President*, edited by Allne Nevins, contained statements about Freemasonry which aided in the sale of these titles.

Polan Banks, a writer who is not a Mason, referred to the Craft in his *A Gentlemen of America*; S. Guy Endore included appropriate statements in his *Casanova*, which has helped to sell the \$5.00 John Day edition and the \$1.00 Blue Ribbon issue. Emerson Taylor's *Paul Revere* denotes much space in Chapter III to this patriot's Masonic activities, not neglecting the fact that he was Grand Master of Masons of Massachusetts 1794-97.

Trotsky, in his autobiography, *My Life*, devotes two pages to his reactions about Freemasonry; A. C. F. Beales in the *History of Peace*, mentions the Masonic Conference held at Paris in 1868, in the interests of peace. Julius A. Weber included a whole chapter on *The Religion, Philosophy and Ethics of Freemasonry* in his compilation of Religions and Philosophies in the United States of America. No representative encyclopedia omits references to Freemasonry, although it is to be regretted that some of the accounts are untrustworthy and not representative of the best scholarship; yet the good intent is evident.

The literature of Freemasonry is most voluminous. The Wolfstieg *Bibliographie* and its supplements list 60,000 titles, and this is short of the real number. Long established and well endowed Masonic libraries are also available to writers and publishers when seeking information. In addition to the Washington library already mentioned, there are the Iowa Masonic Library, Cedar Rapids, Iowa, founded in 1844 with 40,000 volumes; the Library of the Grand Lodge of Massachusetts, Boston, 30,000 volumes; Library of the Grand Lodge of Pennsylvania, Philadelphia, 20,000 volumes; the library of the Grand Lodge of New York, of lesser number, but well equipped to serve its users. Other states with good libraries are California, Louisiana, North Dakota, South Dakota, with others concentrating actively in the development of small collections.

These libraries maintain active contact with the scholars of the Masonic fraternity. Many of these individuals hold memberships in the Masonic research associations of the United States and Europe, whose quarterly and annual transactions are the last word in their respective fields. Such publications are to be found in the libraries listed, and can also be had through the American secretaries.

During the past two years I have endeavored to examine all current books which might be suspected

of having ground for inclusion of Masonic data. When such do have anything of Masonic interest, it is reported to a selected list of libraries and students by special letter, and later included in *A Reader's Guide to Masonic Literature*, of which 22,000 have been printed in four editions, and distributed free to our mailing list and inquirers. In addition, I have reviewed many of the better books in a syndicate service which is furnished free to representative Masonic journals. These reviews, many of good length, have appeared as editorials in some Craft journals because of their interest from a Masonic angle. Such reviews are not commercial, but have an

appeal because of their unique service and informative features.

How the bookseller can reach the local Masonic book buyers is not germane to this article; my views on that would make another contribution. However, the local bookseller could capitalize Masonic items in appropriate manner if he only knew of them, and this is the task of the general publisher's publicity department. The principal task, however, is to have the essential data included in the book, and here the author and the editor must co-operate after availing themselves of adequate and reliable sources of information.

## Plea for Unity

By MELVIN MAYNARD JOHNSON, P.G.M., S.G.C., S.R.

[At the 31st Annual Convention of the George Washington Masonic National Memorial Association held on February 22d, 1941 in Alexandria, Virginia a plea for unity was made to the company of eminent Masons there assembled, by one of Freemasonry's best beloved leaders, which is worthy of repetition in the larger field. Brother Johnson, a past grand master of Masons in Massachusetts is not given to frivolous talk; when he speaks it is as one having knowledge of trends and needs, and with authority. We commend to CRAFTSMAN readers his reasoned words with the hope that they may stimulate constructive thought on a vital Masonic matter.]—ED. CRAFTSMAN.

Now, Most Worshipful Brother President, one of our past grand masters today said that a past grand master always had the admonition that he should be seen but not heard. That is true, but I never knew any past grand master who paid the slightest attention to that admonition and I am one of them who has neglected to follow it.

But I do not speak to you today as a past grand master of Masons at all, if you please. I come, as Dr. Arn has suggested, in my capacity as Grand Commander of the Supreme Council for the Northern Jurisdiction. We were very proud when this Association selected an active member of our Northern Supreme Council to be the president of the association, and I think that stimulated us once more to be in the column of contributors, and I doubt not that in the future there may be further recommendations for the furtherance of this object. I did not make this presentation while the grand masters were speaking, because it does not come from any grand lodge. It comes from an entirely different organization, though an accepted organization in Freemasonry. I hope it may emphasize the fact that there is an opportunity here for other organizations than the grand lodges to share in this work.

The supreme council makes this contribution not only to further the work, not only to show to the grand lodges how it is in accord with what they are doing, but it makes this contribution in furtherance of one object, which is very largely forgotten in American Freemasonry. You have all of you read Aesop's Fables. You

remember the story of the father on his dying bed, who gathered about him his sons and gave to each one a fagot or a stick. Each one broke the stick very readily. But when these sticks were tied into a bundle, the strength of all together could not break the bundle of sticks.

Freemasonry in America has no tying together. Freemasonry in America is not united, but is heterogeneous in its character, and therefore fares at the hands of Government and at the hands of many not in authority just as the single sticks fared in the hands of those who sought to break them. It does not have the recognition which it would have if we somehow presented a united front.

We have 49 Grand Lodges, each supreme. We have a General Grand Chapter, but that does not number in its loyalty all of the Grand Chapters in the United States. We have a General Grand Council of which the same thing may be said. We have the Scottish Rite where there are no schismatic bodies that are being recognized at all. We have two Supreme Councils.

There is not in America a single voice that can speak for all of the Freemasonry of America. Freemasonry is losing in opportunity and losing in strength when it has no voice that can speak for all, and when it is the common boast of those not friendly to Freemasonry that we are not a united institution.

You know perfectly well the various things we are trying to accomplish in Freemasonry, but somehow or other it seems impossible to get a united front, even when there is an attempt made to state the fundamental principles of Freemasonry and to proclaim them to the world that the profane may know what they are, as was proclaimed by the Grand Lodge of England some years ago. In these days Freemasonry needs to let the world know that the things which are said about it by those who would destroy it are untrue. Yet it is impossible to get a unanimous front in stating to the world what Freemasonry is and what its purposes are.

We seek to recognize our duty toward those of our fraternity who are called into the armed services of the United States, and there again, all are recognizing the duty to serve them, but we cannot seem to unite the



Freemasons of America in one common method so that they may join together in that service.

A thousand attempts have been made in the past to get Freemasonry together upon some one thing where it could present a united front in the world. There is no one place in America today where we can stand without a dissenting voice except on this platform right here where we are holding this meeting today. And if this temple of the association has not done anything more in its history than to bring together the Masons of America unitedly in one common front where there is no dissent, then it has accomplished a purpose that is worth many times the dollars which we have put into the material parts of this building.

It is all very well to speak of this temple as a memorial to Washington. To me it is vastly more than a memorial to Washington. Washington stood in his public life for certain principles.

I attempted to point out to you in the address that was made at the dedication of this Temple that every single one of the fundamental principles for which Washington stood in his lifetime, in his contact with government and in his private life, are to be found in the Freemasonry of which he was a loyal member. It means vastly more to the world than a memorial to a human individual. It means that, as its tower rises toward the sky, it tells to every man that sees it or learns of it that

## An Historic Event

General George C. Marshall, Chief of Staff, United States Army, and Honorable Jesse H. Jones, Secretary of Commerce and Federal Loan Administrator, are now members of the Ancient Craft.

Ring down through the pages of history will be Freemasonry's answer to the totalitarian persecution and suppression of Masons: the making of Masons at Sight of General George Catlett Marshall, Chief of Staff of the United States Army, and Honorable Jesse H. Jones, Secretary of Commerce, and Administrator, Federal Loan Agency, December 16, 1941, by M. W. Ara M. Daniels, Grand Master, District of Columbia, in an Occasional Lodge convened for that purpose in the Scottish Rite Cathedral, Washington, D. C.

Perhaps never before has so unique a ceremony been conducted; the chief of staff of the army, and a most important government official being both made Masons at Sight in the Capital City of a nation engaged in war.

The five hundred members of the Occasional Lodge included many Senators, Representatives, visiting grand masters, grand masters' representatives, heads of national Masonic Rites.

Officers of the Occasional Lodge were the Grand Lodge of the District of Columbia officers; Ara M. Daniels, G.M., as Master; Carl H. Claudy, S.G.W., as senior warden; Aubrey R. Marrs, J.G.W., as junior warden; J. Claude Keiper, G.S., as secretary; Charles E. Baldwin, G.T., as treasurer; Paul R. Mattix, S.G.D., as senior deacon; William E. Schooley, J.G.D., as junior deacon; Marvin Farrington, S.G.S., as senior steward; Dean H. Stanley, J.G.S., as junior steward; L. Whiting Estes, grand marshal, as master of ceremonies; John C. Palmer,

Freemasonry stands for the worship of God, for the brotherhood of man, and for those fundamental principles in human life which George Washington sought to build into the foundations of the land which he unified.

Now, brethren, to me there is not a greater need today than for Freemasonry to proclaim, while it still exists in the world, that for which it stands. How else has it succeeded unitedly in doing it?

How strange it is that among the philosophers of Freemasonry the one who taught that the philosophy of Freemasonry was founded upon liberty of thought and liberty of action was a German who has been forgotten in present day Freemasonry. But that great German philosopher and Mason in his letters to Constant, which were subsequently written into some lectures and published in a tiny book which has never yet been translated into the English language, took as his philosophy of Freemasonry the doctrine of liberty for which Freemasons stand—liberty, civil, religious, and intellectual.

Masonry did a marvelous thing when in those days it changed the history of the world, and Freemasonry in these days must unite, must proclaim its position by such symbols as this, to say to the world that the influence of Freemasonry shall preserve in the world that which Freemasonry gave to the world—liberty, civil, religious and intellectual.

grand chaplain, as chaplain; Simpson B. Daugherty, assistant grand chaplain, as assistant chaplain; Aubrey H. Clayton, grand lecturer, as third fellowcraft; Harry E. Benson, grand sword bearer, as second fellowcraft; Charles A. Appleby, grand pursuivant, as first fellowcraft; Sidney J. Mayer, grand tiler, as tiler.

Conducting General Marshall was Major and Brother Charles S. Coulter, Director of Welfare of the Masonic Service Association, personal friend and fellow officer of the distinguished candidate during World War I. Conducting Secretary of Commerce Jones were Brother William C. Costello, member of a Texas Lodge, assistant to the secretary, and Brother Edward W. Libbey, member of a District of Columbia Lodge, chief clerk of the Department of Commerce.

All three degrees were conferred, although in shortened form, the abbreviations made necessary by considerations of the time available and the strength of the candidates. Much time and attention had been given to rehearsals, preliminary arrangements, seating, decorations, music, invitations, and the four hour event was without a hitch.

Obligations were taken upon a beautiful Great Light presented to the Grand Lodge for the occasion by senior past grand master J. Claude Keiper; an historical page was inserted next the fly leaf, signed by the newly raised brethren, and all members of the cast conferring the three degrees; it will become part of the historical museum of the Grand Lodge of the District of Columbia.

At the conclusion of the ceremonies, Brothers Marshall and Jones both made short, earnest and obviously sincere addresses to the brethren.



## DECEMBER ANNIVERSARIES

Maj. Gen. James E. Oglethorpe, founder and first Governor of the Colony of Georgia and first Master of Solomon's Lodge No. 1, Savannah, Ga., was born in London, Eng., December 21, 1696.

Maj. Gen. John Sullivan, Revolutionary officer and Governor of New Hampshire (1786-89), was made a Master Mason in St. John's Lodge No. 1, Portsmouth, N.H., December 28, 1768, and installed Master the next year.

Col. Henry Dodge, first Governor of the Territory of Wisconsin and U. S. Senator from that state, was initiated in Western Star Lodge No. 109, Kaskaskia, Ill., December 6, 1906, and later was Master of the lodge.

Andrew Johnson, 17th U. S. President and a member of both the American and Scottish Rites, was born at Raleigh, N.C., December 29, 1808.

Gen. Stephen F. Austin, one of the patriots in Texas' fight for freedom, was made a Mason in 1815. His death occurred December 27, 1836.

Gen. James Gadsden, U. S. Minister to Mexico who concluded a treaty fixing the boundary line between the United States and Mexico, died at Charleston, S.C., December 25, 1858. He was made a Mason in Florida.

Charles T. McClenahan, Masonic author, received the 33d degree in the Northern Masonic Jurisdiction at Boston, Mass., December 15, 1860. His death occurred at New York City, December 19, 1896.

Edward VII of Great Britain, when Prince of Wales, was initiated into Freemasonry in Stockholm, Sweden, by King Charles XV, Grand Master of the Grand Lodge of Sweden, in December, 1868. He was Grand Master of the United Grand Lodge of England for 26 years.

Edwin T. Meredith, 33d, Secretary of Agriculture (1920), active member in Iowa of the Supreme Council, 33d, southern jurisdiction, and a Knight Templar, was born at Avoca, Iowa, December 23, 1876.

George Fleming Moore, 13th grand commander of the Supreme Council, 33d, southern jurisdiction, received the 33d degree honorary, December 17, 1884. He died at Rockville, Md., December 4, 1930.

Walter R. Reed, 33d, secretary general of the Supreme Council, 33d, southern jurisdiction (1935-40), was exalted in Casselton (N.D.) Chapter, R.A.M., De-

cember 21, 1908, and received the 32nd degree of the Scottish Rite at Fargo, N.D., December 9, 1909.

William L. Boyden, 33d, librarian of the Supreme Council, 33d, southern jurisdiction, for 46 years, was a charter member of Albert Pike Lodge, Washington, D.C., December 15, 1920, serving as secretary (1921-39). His death occurred at Washington, D.C., December 1, 1939.

Stanley C. Warner, 33d, active member in Colorado and Grand Chamberlain of the Supreme Council, 33d, southern jurisdiction, and a permanent member of the Grand Lodge of Colorado, died at Denver, December 18, 1939.

## LIVING BRETHREN

Jan Sibelius, Finnish composer and a member of Suomi Lodge No. 1, Helsinki, Finland, was born at Tavastehus, Finland, December 8, 1865. Among his notable compositions is music for use in a Masonic lodge.

Henry S. Caulfield, former Governor of Missouri and a member of Tuscan Lodge No. 360, St. Louis, Mo., was born at St. Louis, December 9, 1873.

William J. Fields, former Governor of Kentucky, was born at Willard, Ky., December 29, 1874, and was made a Mason in Little Sandy Lodge No. 712, Rosedale, Ky., in December, 1901.

David A. Reed, former U.S. Senator from Pennsylvania (1922-34), and a member of Fellowship Lodge No. 679, Pittsburgh, Pa., was born in that city, December 21, 1880.

Stanley F. Reed, former U.S. Solicitor General and present Associate Justice of the U.S. Supreme Court, was born in Mason County, Ky., December 31, 1884. He is a member of Maysville (Ky.) Lodge No. 52.

Elmer Thomas, U.S. Senator from Oklahoma since 1927, was made a Master Mason in Lawton (Okla.) Lodge No. 183, December 17, 1908. He is also a Knight Templar.

Sydney A. White, who was initiated in Neptune Lodge No. 22, London, Eng., in 1913, was appointed Grand Secretary of the United Grand Lodge of England, December 1, 1937.

## OHIO GRAND BODIES ELECT

Charles B. Hoffman was named Grand Master of the Grand Lodge of Ohio at the 132nd Annual Communication at Columbus. He succeeded Charles R. Wilson. Harry S. Johnson, 33d, was re-

elected grand secretary, an office he has capably filled for many years.

The 112th Annual Assembly of the Grand Council, R.&S.M., of Ohio, met in Columbus shortly before the grand lodge meeting. Named grand master was William C. Winans, 33d, of Cincinnati. Frank H. Marquis, 33d, was named grand treasurer, and Roscoe R. Walcutt, 33d, grand recorder and fraternal correspondent.

The 125th Convocation of the Grand Chapter, R.A.M., of Ohio opened at Columbus on Wednesday, October 1st. Burr A. Sanford, Youngstown, was elected grand high priest, and Irving Stafford, of Cleveland, grand treasurer.

Also held at Columbus was the annual conclave of the Grand Commandery, K.T., of Ohio, on October 8th and 9th. Mark Norris, 33d, past grand commander of the Grand Commandery, K.T., U.S.A., was present. Elected grand commander of the Grand Commandery was John B. McGrew. Arthur A. Cunningham, Tiffin, grand treasurer, and W. Edwin Palmer, Akron, grand recorder, were re-elected.

## CAPTAIN WILDEY DIES

Capt. William H. Wildey of Mt. Carroll, Ill., who was credited with being one of the oldest Master Masons in the United States, died at his home in Mt. Carroll, October 22, 1941. He had celebrated his 102nd birth anniversary on April 17th of this year.

A Civil War veteran, he was made a Master Mason in 1867 in Cyrus Lodge No. 188, Mt. Carroll, where he had retained his membership for the past seventy-four years. He had been a member of the Freeport (Ill.) Consistory of the Scottish Rite for the past fifty-one years, and at one time was active in the conferring of degrees. He was also a member of Tebala Temple, Mystic Shrine, Rockford, Ill. His birth anniversary has always been observed by the Fraternity in recent years.

## CUBAN MASONIC BAND

A forty-two-piece band with fifteen drum majorettes, all the sons and daughters of Cuban Masons, has been organized by the Grand Lodge and Supreme Council of that country. It has appeared on numerous national holidays, and has proved an excellent way of showing the people of Cuba the patriotism and loyalty of the Masonic fraternity.



Organizer of the band is Manuel M. Escudero, 33d, active member of the Supreme Council of Cuba and Master of Perseverance Lodge in Cardenas. One of his sons plays in the band, and a daughter is head drum majorette. It is hoped that the band can be increased to at least sixty pieces, and contributions to purchase band instruments will be welcomed from Masons in the United States.

Contributions should be sent in care of Luis F. Reinhardt, 33d, Grand Master of Ceremonies of the Supreme Council of Cuba, 164 Mayia Rodriguez, Vibora, Habana, Cuba, who is "Protector" of the band.

In addition to contributions, the band would appreciate any donations of musical instruments, including a badly needed lyre.

#### MASON 75 YEARS

Members of the Batavia (N.Y.) Lodge No. 475, F.&A.M., attended the testimonial dinner recently held by Medina (N.Y.) Lodge No. 336, F.&A.M., in honor of Chandler Ellicott, 98-year-old Civil War Veteran and a former resident of Medina, at the Medina Masonic Temple. Mr. Ellicott was awarded the Masonic Distinguished Service Medal for his seventy-five years of membership. Mr. Ellicott is believed to be the second oldest Mason in years of membership in New York and the fourth to receive such an honor. He is a nephew of Joseph and Andrew Ellicott, who, as surveyors for the Holland Land Company, mapped out a large part of western New York.

#### TRI-STATE MASONIC MEETING

A Masonic meeting that may become an annual affair was recently launched by Kane Council No. 2, R.&S.M., Newark, N.J., when it played host to the Councils of New York, Pennsylvania and New Jersey. Degree work by visiting Councils from all three states was witnessed by the more than 350 Masons who attended. Candidates from all three states took the work through special dispensations.

Eleven councils each from New York, New Jersey and Pennsylvania, and one each from Massachusetts and Maryland were represented.

#### ELECTS JOHN S. WALLACE, 33d

The Red Cross of Constantine, Empire of the East, in Philadelphia, Pa., recently elected John S. Wallace, 33d, grand sovereign for the coming year. Mr. Wallace is Lieutenant Grand Commander of the Supreme Council, 33d, A.A.S.R., Northern Masonic Jurisdiction, U.S.A.

William T. D. MacDonnell, past grand sovereign, was named grand recorder and S. Carbon Wolfe, 33d, was elected grand treasurer. The new officers were installed

by Past Grand Sovereign Alfred C. Maple.

Some 500 persons attended the meeting. Among the distinguished guests present were Charles C. Clark, 33d, of Burlington, Ia., grand sovereign of the Grand Imperial Council of the U.S.A., Red Cross of Constantine; Grand Recorder Edward Glad of Chicago, and Maj. William Moseley Brown, 33d, of Scarsdale, N.Y. The Grand Imperial Council of Canada was represented by Grand Sovereign John Alexander MacDonald Taylor.

#### NEW R.&S.M. ORGANIZATION

Norman K. Wiggin of Melrose, Mass., was reelected grand master of the Grand Council of Royal and Select Masters of Massachusetts Dec. 8 at the council's 150th annual assembly in Ionic Hall, Masonic Temple, Boylston st.

Lewis Doane of Marblehead was elected deputy grand master; Carlton Easton, Quincy, grand principal conductor of the work; George A. Chisholm, Melrose, grand treasurer; Raymond T. Sewall, Boston, grand recorder; Clinton A. Ferguson, Marblehead, trustee of the funds, two years.

Officers appointed by the grand master included:

Very Rev. Percy T. Edrop, Springfield, and Rev. Warren Prince Landers, Brookline, grand chaplains; Roy S. Perkins, Lowell, grand lecturer; Irving F. Ridlon, Greenwood, grand master of ceremonies; John Crane, Palmer, grand captain of the guard; Winthrop Earl Caldwell, Florence, grand conductor; Leo F. Nourse, Bridgewater, grand steward; Fred C. Mackintosh, Boston, grand sentinel.

Following a dinner in the evening, Col. Harry M. Leapman of Cumberland, England, here in Massachusetts to assist in the organization and training of air raid patrols, addressed the gathering.

#### PHILIPPINE MASONIC FLAG

The American flag which is displayed at every communication of the Grand Lodge of the Philippine Islands has an interesting history.

In 1898, the Master, senior warden, and senior deacon of Roome Lodge No. 746, New York City, were officers in the 71st New York National Guard, the first volunteer regiment mustered into the service of the United States in the war with Spain (according to a publication of the Adjutant General of New York, *New York in the Spanish American War*, 3 vols., 1902, p. 164). The Master of Roome Lodge, Dr. H. E. Stafford, 33d, was the second man to be mustered in from that regiment, as it was the practice to muster in the surgeons first so they could examine the other officers and men. When these officers returned to New York after the war, Doctor Staf-

ford was presented with the flag which had adorned the East in Roome Lodge during his absence and the record of his Masonic service was engraved thereon.

When Doctor Stafford again volunteered for service in the regular Army, and was sent to the Philippines with the rank of captain and assistant surgeon, he took this flag with him. With other Americans and one Filipino, a Sojourners Club was organized in Manila, acting under a Dispensation from the Grand Lodge of California, and later the same grand lodge chartered this group as Manila Lodge No. 1, with Doctor Stafford as first Worshipful Master, and its first meetings were held in his home with this American flag always displayed. Still later, when the Grand Lodge of the Philippine Islands was organized with Doctor Stafford as first grand master, possession of the flag passed to the grand lodge which has displayed it at each communication since that time.

#### CLOSE CHANNEL LODGES

The Nazi occupation of the islands in the English Channel—Jersey, Guernsey and Alderney—caused the closing of two Provincial Grand Lodges under the English Constitution, each with nine constituent lodges. The islands Guernsey, Jersey, Alderney, Sark and Herm were divided into two provinces in 1849. Four of the eighteen lodges in those islands are over 100 years old. One of the lodges worked in the French language. Material found by the Nazi troops in Guernsey and Jersey were the main pieces of an exhibition set up in Berlin. Pictures showing the kings of England in Masonic dress through the ages were among the features of the exhibit.

#### MASON SINCE 1884,

##### HELPED RAISE 710

Louis Persons, 32d, a Mason since 1884, has participated in raising 710 Masons, among whom were four who have since become grand masters for the State of California.

In August, 1884, Mr. Persons presented his petition to Humboldt Lodge No. 79, Eureka, Calif., and was raised on October 21, 1884. He became Master of the lodge for the year 1889 and during the year 1890 he became active in the raising of candidates. The grand masters of California raised by Mr. Persons include Alonzo Judson Monroe, George Washington Hunter, James Thomas Fraser, and William Howard Fischer.

He is a member of Humboldt Chanter No. 52, R.A.M.; Eureka Commandery No. 35, Knights Templar; Pacific Council No. 37, R.&S.M.; a Scottish Rite Mason of Oakland Consistory No. 2; and a member of a pilgrimage of the Knights Templar to San Francisco in 1906, at which time the great earthquake caused ruin to the Masonic Temple.

He received a fifty-year gold button

from the Grand Lodge of California in 1934, the presentation being made by Past Grand Master Thomas James Fraser, one of the men whom he had assisted in making a Master Mason.

#### EASES CRAFT RESTRICTIONS

Under a law just published by the Vichy Government, reinstatement of Masonic dignitaries dismissed from government positions may be expected.

Those who have held elective offices in lodges or those who hold rank above the third degree in the Craft are defined by the government as Masonic dignitaries. Those who long ago cut off their connections with secret societies, under threats from the government, and those who are said to have rendered special services to Vichy, are eligible for exemptions.

A government committee will investigate the cases coming under the law and render the decisions.

Knowing that Vichy still remains a vassal state of Germany, many Masons in this country are awaiting further proof before they accept this apparent change in policy at face value. Hitler's antipathy for the Craft is too well known to expect any change of heart in the countries he has conquered. His use of barefaced lies to lull the suspicions of his opposition is also well known.

#### VISIT GRAND LODGE OF MEXICO

Many West Texas Masons and several Masons from other states were guests of the Grand Lodge of Cosmos, of the State of Chihuahua, Mexico. The grand lodge held a special communication to receive the Texas Masons. The Scottish Rite Bodies of El Paso, Tex., sent as a gift to the Grand Lodge of Cosmos a life-sized picture of George Washington. Friendly sentiments were exchanged acknowledging the fine relations existing between the Masons of the grand jurisdiction of Chihuahua and the Texas Masons.

#### RECEIVE THIRTY-THIRD

Two Alaskan Scottish Rite Masons were among the twelve who received the thirty-third degree at Tacoma, Wash., on November 22nd. They were included in the group from Washington at the request of Maurice S. Whittier, 33d, Deputy in Alaska of the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A. William S. McCrea, 33d, active member in Washington, conferred the degree. All twelve were elected to the thirty-third degree at the recent biennial session of the supreme council, held in Washington, D.C.

At the same time, twenty-three Washington Scottish Rite Masons were invested with the rank and decoration of Knight Commander of the Court of Honour. The ceremony was performed by a Seattle group.

#### A PRACTICAL SUGGESTION

Editor MASONIC CRAFTSMAN,

Did you ever try to give an address before a Masonic Lodge, and feel yourself badly handicapped by lack of a reading desk to accommodate your notes or manuscript?

Or did you ever observe some speaker addressing your Lodge under like handicap?

This writer has had opportunity to observe such complications over a long period of years, and is impelled to urge all Masonic Lodges, that are not already equipped, to provide themselves with portable, self-illuminated reading desks.

It would seem that such equipment is just as essential in a Masonic Lodge as a pulpit in a church.

CLEMSON S. CRAWFORD,  
Past Grand Treasurer, (Idaho).

Dec. 9, 1941

#### BRISTOL, ENGLAND

The Old Masonic Hall was among the many historical buildings bombed and burned by the Nazis in enemy raids over Bristol, England. The temple was a complete loss, including the regalia belonging to members of various Bristol lodges. There are twenty-two Masonic lodges in Bristol, many of them having met in the temple.

#### IRELAND

Direct information from Ireland reveals that the Craft still flourishes on the Island and that the Grand Lodge and Supreme Council, 33d, are acting together in complete harmony to further Freemasonry under the trying conditions existing today.

Though Ireland is divided, politically, into the Republic of Eire, in the south, and Ulster, the six northern counties that have remained loyal to the British government, the entire island remains one Masonic jurisdiction. The headquarters of both grand bodies are in Dublin, though the Craft is strongest in Ulster.

The Grand Master of the Grand Lodge of Ireland is Lord Donoughmore, who is also grand commander of the supreme council, 33d, of England and Wales. Justice Gerald FitzGibbon is Grand Commander of the Supreme Council of Ireland. All the members of the families of these two grand commanders who have been able to qualify are in some branch of war service. This includes the women, nephews and nieces, and all other relatives.

The death of Lieutenant Grand Commander William J. Smyly, 33d, of the Irish Supreme Council, dealt a severe blow to Irish Masonry. His nephew, J. Gilbert Smyly, 33d, secretary general, succeeded him to that office, and Raymond F. Brooke, 33d, was appointed the new secretary general. Secretary Gen-

eral Brooke is also deputy grand master of the Grand Lodge of Ireland.

Another grand lodge official, Senior Grand Warden Sir George Franks, is a member of the Supreme Council of Ireland. Active Member Pim Thompson, who left such a fine impression when he visited United States Masons a few years ago, recently retired from that body.

#### "HEIL SCHICKLGRUBER"

Adolf Hitler, the former Austrian paperhanger who has become dictator of all Germany, was born Adolf Schicklgruber. Fortunately, his father changed the name. It would be hard even for a fanatical Nazi not to smile if he had to greet his friends with a "Heil Schicklgruber."

The suggestion that Hitler be referred to only as Schicklgruber has been seriously made. It would certainly be hard to scare the democratic peoples of the world with such a name. Hitler sounds menacing—Schicklgruber only funny, like something from an Olson and Johnson show.

#### AMERICA'S OLDEST LODGE INSTALS

St. John's Lodge of Masons, instituted in 1733 as the first duly constituted lodge of Free Masons in the country, installed officers Monday, Dec. 1, at the Masonic Temple on Boylston street, Boston, before 400 members, their ladies and other guests.

Officers installed were: J. Chester Reed, master; Frederic S. Hill, senior warden; Alexander S. Wright, junior warden; Starr A. Burdick, treasurer; Ira M. Conant, secretary; the Rev. Francis Jones and the Rev. Charles W. Havice, chaplains; Robert G. Jennings, marshal; John H. Granstrom, associate marshal; Karl W. P. Reece, senior deacon; Harold G. Smith, junior deacon; Arthur Fox, senior steward; R. Franz Reissman, organist; Bernard T. Pond, inside sentinel; Clyde M. Dinsmore, tyler.

T. Frederick Brunton and Charles D. Tuckerman, a past master of the lodge, were installing master and marshal respectively. Aiding them were seven past masters of the lodge, including David T. Montague, Starr A. Burdick, Robert G. Jennings, Winthrop E. Nightingale, Reuel W. Beach, Allan W. Lufkin and Walter S. Hall.

#### ANCIENT INDIAN MASON

A painting of an Indian Mason, believed to be one of the first, hangs among the valuable paintings in the Manoir Richelieu at Murray Bay, Quebec, Canada.

C. E. Neilan, a Detroit policeman, who is active in Shrine work, called attention to the painting while on a cruise with Moslem Temple members. His research work while at the Manoir disclosed



that one of the first Indians to be made a Mason was Thayendanegea, later known as Joseph Brant, a Mohawk chief born in 1742 on the banks of the Ohio River. The Indian name Thayendanegea means "two sticks of wood bound together."

The portrait at the Manoir was painted by G. Romney (1734-1802) and was posed for by the Mohawk in 1776, in London.

#### SPECIAL CONTRIBUTION

Masons of North and East Yorkshire, England, have contributed £10,500 to the various voluntary hospitals as their special contribution to the war effort. This amounts to one pound, or about \$4.00, for each Mason in the area, and is over and above the regular charitable contributions that the Province makes to the permanent Masonic charities. The Earl of Zetland is Provincial Grand Master of the United Grand Lodge of England for the Province of North and East Yorkshire.

The Masons of England have continued to support their regular charities, and have raised thousands of pounds for the British war effort. At the same time they have individually answered the calls of various other charitable organizations, which have needed more and more money

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as the war progressed. This record has been compiled despite the unprecedented high taxes, which now amount to about half the national income.

#### SCOTLAND'S MASONIC CAVE

Masons' Cave, so known because of the meetings held there by Lodge St. Thomas No. 40 and its daughter lodge, St. Vigeon No. 101, is one of the many caverns located along the sea coast in the vicinity of Arbroath, Scotland.

Lodge St. Thomas held many communications in the cave during the eighteenth and nineteenth centuries, principally to celebrate St. John's Day. On such occasions the Lodge installed its Master and other officers for the year.

Tradition has it that Italian workmen of the Abbey of Arbroath, who came there in 1178, founded the Lodge St. Thomas.

Another tradition so often associated with sea coast caves is that Masons' Cave, which is 230 feet long, with an average width of approximately twenty-eight feet, was frequented by smugglers and pirates, who used the cave to cache their loot.

#### CALIFORNIA

The Grand Lodge of California named Frank M. Smith grand master for the coming year at its recent annual communication, held in the Masonic Temple, San Francisco, and elected retiring Grand Master Lloyd E. Wilson to the position of grand secretary. Past Grand Master Wilson replaces John Whicher, 33d, who served as grand secretary for thirty-three years prior to his death last March.

Highlights of the meeting were the grand master's report of his year's activities, the annual report of the trustees of the California Masonic Homes, the report of the Masonic Homes Endowment Board, and the report of the committee in charge of the annual observance of Public Schools Week, which is an important yearly feature of California Masonic activity.

#### MORTGAGE BURNING

Featuring the annual "Feast of Tabernacles" of the Minneapolis (Minn.) Scottish Rite Bodies this fall was the burning of the mortgage on the Scottish Rite Temple property. The ceremony signified that the Temple Association of the Minneapolis bodies is completely free from debt. Throughout the years, the Association has met its program of payments on schedule and has remained financially sound.

Much of the credit for this splendid financial record goes to the Board of Directors. It is made up of E. F. Comstock, 33d, president; H. B. Annis, 33d, treasurer; Carl Johnson, 33d, secretary; W. F. Holman, 33d; J. W. Groves,

K.C.C.H.; H. E. Maag, K.C.C.H.; Frank Grout, 33d; William Twenge, K.C.C.H., and Clive Naugle, K.C.C.H.

Walter C. Coffey, 32d, President of the University of Minnesota, gave the address of the evening.

#### MAKE GOOD USE OF REQUESTS

For some fifty years citizens of Mississippi were prevented by the State Constitution from willing gifts to Masonic bodies or similar organizations. The law was changed in 1939 so that such bequests can now be made providing not much more than one-third of the estate is left for such purposes, in the case of a married person with a child or the descendants of his children alive, and providing the will has been executed ninety days before death.

Grand Master Luther A. Smith, 33d, of the Grand Lodge of Mississippi, who is also active member in Mississippi of the Supreme Council, 33d, A.&A.S.R., southern jurisdiction, U.S.A., called attention to this change in the Constitution in a recent message to the lodges and Masons in his jurisdiction. He suggested that there was no better way to promote the principles of liberty, equality and fraternity than in leaving part of one's property to a Masonic body or charitable institution.

Those considering making such bequests should remember that there is no institution which operates more economically than Freemasonry, for the vast majority of the officers of Masonic bodies receive no pay, but do their work purely through love of the Craft and their fellowmen. The small administrative expense means that money left to the fraternity goes where it will do the most good and is not eaten up by administrative costs.

#### 50-YEAR CERTIFICATES

W. J. Foster, Alex Wright, 32d, K.C.C.H., and R. James Morris were presented their Fifty-Year Certificates at a meeting of Harmony Lodge No. 18, F.&A.M., Olympia, Wash., on October 24th. Harry Lindley, 32d, Past Master of Harmony Lodge, representing the Grand Lodge of the State of Washington, made the presentations. The three men had received in the spring of 1891, as young men, their Master Mason degrees in Harmony Lodge. The presentations were made at the annual homecoming night, at which Tom Holman, 32d, Past Grand Master of the Grand Lodge of Washington, presided.

#### SUPREME COUNCIL

OF SCOTLAND  
The Annual Reporter of the Supreme Council for Scotland, for the year 1941, has been issued. It is in abbreviated form, but under the conditions that ex-

ist there that is complimentary to the brethren in Scotland for the exercising of economy.

The supreme council has suffered heavily by death. Sovereign Grand Commander C. C. Nisbet died on the 11th of October, 1941, at the age of eighty-nine, having been Grand Commander since 1933, when he succeeded the late Lord Saltoun. The lieutenant grand commander, James Maxtone Graham, also passed away during the same month. He was the senior 33d degree Mason in Scotland and, as honorary grand treasurer, was noted for the excellent manner in which he managed the finances of the supreme council.

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The Province of New South Wales, under the Supreme Council of Scotland, also suffered the loss of Brother F. J. Gibbins, 33d, inspector general for that province.

A number of Masons who had been elected to receive the advanced degrees in the different grades were unable to take advantage of this because of their service in the military forces of Great Britain.

The present principal officers of the supreme council are The Earl of Stair, Sovereign Grand Commander; The Earl of Elgin and Kincardine, Lieutenant Grand Commander, who is the Representative of the Supreme Council, 33d, Southern Jurisdiction, U.S.A., near that of Scotland; The Marquess of Ailsa, Grand Treasurer; The Lord Belhaven and Sten-ton, Grand Chamberlain; Allan M. Henderson, Grand Master of Ceremonies; The Lord Saltoun, Grand Captain of the Guard; R. H. F. Moncreiff, Grand Standard Bearer; Alexander A. Hagart Speirs, Grand Sword Bearer; Thomas Hart, Grand Archivist, and D. B. Sinclair, Grand Secretary General.

Alexander A. Hagart Speirs and Thomas Hart were elected to active membership in the supreme council during the year.

Members of the supreme council made reports of their visitations to the various subordinate chapters and they all show very definitely that Freemasonry is still functioning well in Scotland, notwithstanding the bombings and other inconveniences. One Masonic temple was destroyed while a meeting was in progress. Twenty-seven, including the Master of the lodge, were killed, and thirty-six injured and taken to hospitals. Several Masons have lost members of their families due to enemy air raids.

Lord Traprain, who visited this country a few years ago, was re-elected Grand Master Mason of Scotland and, after his installation, remarked:

"Even under the difficulties, I can give personal evidence of the tremendous benefit it is to have the opportunity of meeting one's fellow brethren in open lodge and getting to know them. It makes them feel at home like nothing else in the world, and that is a thing which nothing but Freemasonry can do."

#### A LAST WORD

To whatever generation we belong, we cannot, either individually or corporately, do much to right what seems to go so terribly askew in the world about us—or in politics or in printing. But a knowledge of history and the teaching of experience suggest that we have still a contribution to make. This is to put into our job, whatever it may be, the order, integrity, and decency which we may feel is lacking elsewhere; to work calmly, intelligently, persistently at

what we are about. Just now various social, political, and economic upheavals have produced in us a vivid awareness of problems which prosperity concealed. While these problems are real, they need not paralyze us. In the aspect of the world, here and now, there is nothing to despair of about which thoughtful persons, at various periods of history, have not always been puzzled and perhaps despairing. We forget that these same individuals, however, still carried on, that they ate their three meals a day, and took pains to avoid damp sheets, wet shoes, and draughts. We forget that Jane Austen wrote her placid masterpieces in the days of the French

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Revolution and amid fears of French invasion. We forget that some of the best work which has been done in the world, in music, in literature, and in art, was undertaken despite "the slings and arrows of outrageous fortune." In these troubled days that same refuge is ours.

I do not intend to conclude with words that seem to suggest a hiding-place from impending and universal disaster. There are those who feel that everything of value in the world is cracking about our heads. I do not believe that. Our world may crack but not the world. "New ideas in their violence," says the philosopher, "and new needs in their urgency pass like a storm; and then the old earth, scarred and enriched by those trials, finds itself still under the same sky, unscarred and pure as before." For life, in nature and in human nature, after each cosmic disaster or phase of man's folly, is renewed again and again.—From the final chapter of Daniel Berkeley Updike's newest book—"Some Aspects of Printing, Old and New" (W. E. Rudge, New Haven, 1941)

## All Sorts

### THE INCOME-TAX FORM

AN ENGLISH VERSION

By T. THOMPSON, in *The Manchester Guardian*

"Th' chap as invented these damn forms ought to have 'em to fill up," said Joe Simpson. "He's gotten a perverted mind. What dosta make o' this bit?"

"What bit's that?" cautiously answered Sally.

"This bit 'ere," said Joe, pointing with his pen to the income-tax return. "It says, 'Enter here amount (if any) claimed for wear an' tear and the additional deduction of one-fifth (not to be deducted in arriving at the amount returned above)'—see note two.' Ah cannot make it out."

"Put five an' threepence," said Sally. "What for?" said Joe.

"Well," said Sally, "tha has to put summat."

"Ah could ha' towed thee that," said Joe.

"What arta axin' me for then?" said Sally.

"Ah want to know what it means," said Joe.

"Ah shouldn't bother me head about it," said Sally. "Put down a lump sum."

"That's o' reet," said Joe. "But what size of a lump?"

"Ah dunnot see as it matters," said Sally. "Them chaps is none to a pound or two. They're none used to thinkin' in tanners."

"Just keep thi finger on this mortgage bit," said Joe, "while Ah have a look at note two."

"Muck it up a bit," said Sally, "they'll think tha'rt good at it."

"Wheer did tha put that other bit o' papper?" said Joe.

"What other bit o' papper?" said Sally. "That other bit o' papper as come wi' this bit o' papper an' them other pappers," said Joe. "Note two wor on it."

"This is happen it," said Sally. "Tha cannot have it. Ah've been gratin' nutmeg on it. See if there's owt in note three."

"Ah've added this lot up five times," said Joe, "an' gotten five different answers."

"Serves thee reet for doin' it," said Sally. "First time for me . . . muck or nettles."

"Tha doesn't want to see me in clink, dosta?" said Joe.

"If tha blotches thi figures," said Sally, "they cannot use 'em against thee."

"Ah've a damned good mind to give 'em th' ruddy lot," said Joe, "an' tell 'em to tak' what they want an' gi' me t' other back."

"They wouldn't tak' it," said Sally. "It'd mean them reckonin' it up."

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"Ah expect it's easy to them," said Joe. "They'll be M.A.s an' J.P.s an' O.B.E.s. . . an' figures'll mean nowt to 'em."

"They tell me," said Sally, "as if tha backs a horse an' it comes in at a hundred to one they cannot tax it. It's casual profit."

"If Ah backed it'd be a miracle," said Joe. "Mine allus stops to pick buttercups."

"Ah'm only tryin' to tell thee," said Sally, "a' what tha picks up wi' followin' horses is casual profit."

"It might be," said Joe, "if Ah had a brush an' a shovel."

"If tha doesn't want to hearken to me," said Sally in a huff, "tha con fill th' form up thisel."

"There's no casual profit about owt as Ah addle," said Joe grimly. "What Ah make is o' by rough grindin' wark. There's no Barnato business about Joe Simpson. Look at these fists."

"Ah know," said Sally gently, "but tha has to put up a show. What about puttin' a pound or two in for th' telephone?"

"But we han no telephone," protested Joe.

"Well," said Sally, "they han one next door."

"Aye," said Joe with a grin, "an' we could borrow their five kids while we wor about it."

"Tha'rt not takkin' me serious," said Sally. "Ah'm nobbut tryin' to help thee."

"Five kids an' tha has 'em bottled," said Joe. "Tha knows, Sally, Ah used to say Ah wouldn't mind payin' income tax if th' income wor big enough. But tha wants a college eddication to fill these things up."

"If it wor a crossword puzzle," said Sally, "tha'd sit theer for hours an' never a chirp."

"Aye," said Joe. "If tha fills a crossword puzzle up properly tha might touch out for summat. When tha fills these in they tak' summat off thee."

"Jack Dagnall doesn't fill his in," said Sally. "He pins a bit o' papper to 'em an' lets them do it."

"What's on th' papper?" said Joe.

"Ah dunnot think it matters so long as there's summat on it," said Sally. "Pin this one on. It's th' lad's homework. Tha'll be exempt after they'n had a do at this lot."

"Is this th' only pen we'n gotten?" said Joe. "It's terr'ibly bowlegged."

"By Gow," said Sally, "that'll do none,

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it's puttin' two strokes for one."

"Ah'm on expenses," said Joe.

"Well," said Sally, "finish what tha'rt doin' an' then Ah'll find thee a new nib."

"Han we any 'excess rents'?" said Joe.

"Only in thi shirt laps," said Sally. "Them's th' only sort o' rents as we're familiar wi' except them we han to pay."

"Ah'll tell thee what, Sally," said Joe.

"Ah think Ah'll get one o' th' office chaps to fill it up for me. He'd do it in two tick-tacks."

"Our Rupert'd do it for thee," said Sally. "When he filled his in for th' first time Government owed him five pounds."

"Did he get it?" said Joe.

"Not yet," said Sally. "They're thrashin' it out. It's been gooin' five year, an' last time Ah heard it'd gotten down to two pound ten. Rupert wanted to toss 'em a fiver or nowt."

"An' would they not?" said Joe.

"Surveyor wor willin'," said Sally, "but the collector wouldn't budge."

"Which is th' boss?" said Joe.

"That's what they're tryin' to find out," said Sally. "It'll end up in Chancery."

"If Ah have to fill up any more o' these," said Joe, "Ah'll be keepin' 'em company."

N.E. x S.W.?

Wife: The girls tell me that I ride so well I actually appear to be part of the horse.

Hub (casually): Uh-huh? which part?

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## AGAIN THE OIRISH

The night watchman at the observa-  
tory was new. He paused to watch a  
man peering through a large telescope.  
Just then a star fell. "Man aloive," he  
exclaimed in amazement, "sure you're a  
foine shot."

## WRONG SEX

O.: What was that explosion on Si's  
farm?K.: He fed his chickens some lay-or-  
bust feed and one of them was a rooster.

## SLIGHT ERROR

The president called his office manager  
in and thrust a letter under his nose."Look at that! I thought I told you  
to engage a new stenographer on the ba-  
sis of her grammar!"The office manager looked startled.  
"Grammar? I thought you said gla-  
mour."

## RUBBING IT IN

He (testily, after losing at bridge)—  
You might have guessed I had no heart.Wife—Quite; but I thought you had  
a brain, dear.

## ON TIME?

"My father," boasted the man to his  
friend, "knew the year, the month, and  
the hour he was going to die.""Good gracious!" exclaimed his friend,  
"how did he know?"

"The judge told him," said the man.

## EXIT OBIT

Bob: Jones tried to beat a train to the  
crossing.

Gob: Did he get across?

Bob: No, but they're making one for  
him.

## QUIZ Q

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ing."Customer: "Man alive—how long  
would it run if you wound it?"

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brothers, Dolly?"Dolly: "Yes, and He knows where the  
money is coming from; I heard Daddy  
say so."

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